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lays bare the spiritualistic trend, on the one hand, and the materialistic, on the other, which seem to characterize the thought of the German theologians and philosophers, extolling the Bible-teaching of true realism. What he calls spiritualism is not the modern spiritism, but a convenient explaining away of what as objective truth is hard to master. This "German Hamlet" is also known as idealism. All truth, scientific or otherwise, is more or less related to these three main concepts—God, his way of raising man to him (the sacraments), and the manifestation of that way (the church).—A. P. FORS.

Outlines of the History of Religion. By John K. Ingram, LL.D. (London: A. & C. Black, 1900; pp. 162.) He who opens this little book with the expectation of obtaining what its title promises will soon be disillusioned. The writer is a disciple of Auguste Comte, and his aim a theoretic discussion of certain phases of religious activity which are regarded as making for Positivism. It is in no sense an outline of the history of religion, and to employ a deceptive title under which to offer an attack upon Christianity and an encomium upon his own pet system of thought does not speak well for the morality inculcated by the religion of humanity. For the rest, the book contains some new interpretations of epochs and elements in mediæval and modern Christianity which will interest scholars, even if they fail to carry conviction.—*Egyptian Magic.* By E. A. W. Budge, M.A., Litt.D., D.Lit.; with twenty illustrations. (London: Kegan Paul, Trench, Trübner & Co., 1899; pp. xv + 234.) This is another volume in the series of "Books on Egypt and Chaldea," two of which, Budge's *Egyptian Idea of the Future Life* and King's *Babylonian Religion*, have already been noticed in this JOURNAL. It is interesting, not only and primarily as presenting an important side of Egyptian religion which must be set over against the higher phases, but also because of the survivals of this magic in classical and Christian times. A wealth of original material translated by the author, as well as his *obiter dicta*, make the volume unusually valuable.—*The Dragon, Image and Demon*; or, *The Three Religions of China: Confucianism, Buddhism and Taoism.* By Rev. Hampden C. Du Bose. (Richmond: Presbyterian Committee of Publication, 1899; pp. 468.) This new edition of a useful book on Chinese religion (first published in 1885), by a missionary at Soochow, is welcome. It would be difficult to find another book, of moderate size and written in a popular style, in which the three faiths of China are more clearly and fully presented. The point of view is, of course,

Christian and missionary, but the author is sympathetic in spirit and faithful in portraying the good and the evil of these systems.—*Islam in Africa: Its Effects—Religious, Ethical and Social—upon the People of the Country.* By Rev. A. P. Atterbury, D.D. With Introduction by F. F. Ellinwood, D.D. (New York: G. P. Putnam's Sons, 1899; pp. xxiv + 208.) In eleven interesting and well-reasoned chapters Dr. Atterbury gives a brief account of Mohammed and his system, discusses its history in Africa, and concludes that its work in the Dark Continent is harmful, a hindrance to the progress of the people in civilization and to the success of Christianity. In this conclusion he is in harmony with Mr. F. P. Noble, in his large work *The Redemption of Africa*. Both writers seem to have good grounds for their position as over against recent English scholars, of whom Bosworth Smith is a representative, who think Islam better fitted to the present stage of African development than is Christianity. One thing is certain: the advance of European nations into Africa means the supplanting of Islam in the near future among the larger number of African peoples.—*The Gods of Old and the Story that They Tell.* By Rev. James A. Fitz Simon and Vincent A. Fitz Simon, M.D. (London: T. Fisher Unwin, 1899; pp. xxiv + 456.) It is enough to state the idea and purpose of this book, which is to show that the ancient classical mythology, as preserved by the poets and mythographers of Greece and Rome, actually was the ancient form in which was taught the science and philosophy of the nineteenth century. All accepted modern theories and conclusions as to the origin of the world and man were anticipated by Hesiod, Ovid, and their train. Here is a rich feast for the curious, and we will not spoil their enjoyment by a single word of unsympathetic criticism.—*The Moral Order of the World in Ancient and Modern Thought.* By the late Alexander Balmain Bruce, D.D. (New York: Charles Scribner's Sons, 1899; pp. viii + 431; \$2.) This book contains the second series of Professor Bruce's Gifford Lectures before the University of Glasgow. It begins with a historical survey and estimate of the systems of antiquity, considered from the point of view of their attitude toward a moral order. Buddha, Zoroaster, the Greek tragedians, the Stoics, the Hebrew prophets, Job, and Christ are taken up, and their teachings analyzed and estimated. Modern thought is summed up in the discussion of Browning, and of modern dualism as represented by Huxley, Mill, the author of *Evil and Evolution*, Ritschlianism, Balfour, Kidd, and others. Clearness, vivacity, eminent fairness, and devout faith characterize these lectures, and intensify one's

sense of the loss which modern apologetics have suffered in the death of the author. Only two criticisms may be offered: (1) the author is a little behind the best investigation in his treatment of Buddha and Zoroaster; (2) we miss in the subjects discussed under the head of modern thought on a moral order the deterministic semi-Hegelianism of a flourishing school whose members range from Professor Pfleiderer to Professors Caird and Royce.—*Religionsgeschichtliche Parallele zum Alten Testament*. [Heft 3, dritter Jahrgang, 1899, of "Beiträge zur Förderung christlicher Theologie."] Von Paul Wurm. (Gütersloh: C. Bertelsmann, 1899; pp. 47; M. 1.60.) One expects a rich feast in opening this pamphlet, a collection of materials from other peoples illustrating the character and growth of the religion of Israel. But the expectation is only moderately realized. The author is convinced of the error of modern students of religion who accept the evolutionary hypothesis as a working basis, and his thesis is an endeavor to set up against this method what he calls the biblical teaching concerning the history of religion. His foundation principle is what he holds to be Paul's view of the religious history of heathendom in the early chapters of Romans. His confirmation of this principle is the history of Israel as told according to the traditional order of the Old Testament books. The parallels are found in facts of religion among non-Christian peoples pointing to an original monotheism, and particularly in the history of the religions of India. He maintains that in this field there is a perfect likeness to the traditional view of the course of Israel's history, *i. e.*, from law to prophecy; that in Buddhism we have a transition from national to universal religion as that from Judaism to Christianity. The general impression made by the pamphlet is that, while the author has some good material, he has not worked out his ideas into clearness, nor understood sufficiently the positions of those whom he so passionately opposes.—*The Holy Bible and the Sacred Books of the East*. Four Addresses, to which is added a fifth Address on Zenāna Missions. By the late Sir M. Monier-Williams, K.C.I.E., D.C.L., LL.D. (London: Society for Promoting Christian Knowledge, 1900; pp. vi + 63; 1s. 6d.) In these brief addresses the late Boden professor of Sanskrit at Oxford vigorously promulgates his convictions about the sacred books of non-Christian nations. According to him they contain false religion and false philosophy. There is a vast gulf, unbridgeable, between them and the Bible. The doctrine of religious evolution is, therefore, false. Sir M. Monier-Williams was a capable scholar and a pious man, and his

utterances in these pages are worthy of consideration. His inferences, however, are too broad and his denunciations too sweeping to permit thoughtful men to accept them without more grounds than these addresses afford. We cannot take them, as he desires us to do, on his authority as a scholar and a Christian, however much we may admire him in both respects.—*Die Bibel in der Geschichte*. Beiträge zur Bibelfrage und zu einer Geschichtsphilosophie vom Mittelpunkt der biblischen Anschauung. Von Otto Ziemssen. (Gotha: Thienemann, 1899; pp. vii + 120; M. 2.40.) Ziemssen feels that the need of the age is a fuller and a correcter acceptance of the biblical teachings, and seeks to contribute to the recognition of that need by an exposition of the influence of the Bible upon the history of mankind. In true German fashion he introduces this not very narrow theme with a "vorbereitender Theil" of over fifty pages dealing with the power of literature, and especially of religious literature, in history, and with a series of brief expositions of the various non-biblical sacred books. The treatise is, therefore, in form disproportionate, but its spirit is free and devout, the author's knowledge and reasoning full and clear, and the theme one of surpassing interest and importance.—G. S. GOODSPEED.

Babylonians and Assyrians: Life and Customs. By Rev. A. H. Sayce, Professor of Assyriology at Oxford. (New York: Charles Scribner's Sons, 1899; pp. x + 263; \$1.25.) An immense amount of information is packed into this volume, which is such a one as only a master of Assyrian lore like Professor Sayce could produce. It is written in an easy, pleasant style, and the picturesque side of things is made prominent. The marks of too great rapidity of preparation are evident, however, by the repetitions, contradictions, and misprints which are too numerous to be excusable. The failure to furnish an index is disheartening.—G. S. GOODSPEED.

Septuagintastudien III. Von Professor Eberhard Nestle, Ph.D. (Stuttgart: Stuttgarter Vereins-Buchdruckerei, 1899; pp. 36.) This is a third section to the previously published two studies in the Septuagint, in which Professor Nestle, of Maulbronn, has made valuable contributions to the knowledge of the text and the history of the Greek version of certain Old Testament books. In the introduction he calls attention, and rightly, to the need of a more widespread acquaintance with and use of the Apocrypha of the Old Testament; and the present brochure is a contribution toward that end. It is mainly devoted to a study of